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concerned discarded individual practices in favour of co-operation; or, more strictly, changed from the worship of individual ghosts to the worship of the "Food-Spirit." The Kava-Keva is, I understand, positively a new idea, and not an attempt to revive old customs. Whilst observing the Kava-Keva rites on the second occasion I invited Mr Copland King, a clergyman of the Anglican Mission, to attend with me, and he has since written a paper on the subject. Mr King and I are the only Europeans who witnessed the beginning of the Kava-Keva rites, and I alone witnessed the beginning of the Kekesi rites. The following account of the two cults is based upon information supplied to me by Boninia and Bia at the inception.

1. THE "KAVA-KEVA" RITES.—Boninia is an elderly native of Taututu, one of the villages of the Dowai-ia division of the Binandere tribe, on the lower Mamba River. He was a man of no reputation as a magician or prophet. Early, however, in 1914 he visited the other villages of his group—Gauoro (on the coast), Duvira, and Tsiu (up the river)—and announced that he had been "struck down" in his garden by the "Spirit of Taro" (the staple diet). He had been told, he said, to warn the people that their dilatory methods of cultivation had given displeasure, and that unless they observed a ritual which had been taught to him, the "Food-Spirit" would destroy their gardens and force them to live on sago. Boninia's message was received without enthusiasm, and the ritual was declined. Nothing more came of the incident until the following November, when a young girl named Dasiga, of the village of Gauoro, developed a condition of mental abnormality. For a day or two she was quite oblivious of her surroundings, and chanted mechanically a new song, which was identified as part of the ritual disclosed by the man Boninia. In response to the request of the people Boninia examined the girl, and, in conformity with his advice, she was taken into the gardens, and there, amongst the taro leaves, as he had foretold, the "Spirit left her," and she recovered her normal state. Two or three days later she returned to her village. Then, almost immediately, she relapsed into her Kava-Keva condition, and simultaneously one other Gauoro girl and four young men "were visited by the Spirit." A second messenger to Boninia found that the "sickness" had appeared in each of the villages of the group, and that several natives were "possessed" and under treatment by Boninia. The headmen of the group were considerably alarmed, and called a meeting in Gauoro. Here those who had been "visited" disclosed the communica-

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2. The Kekesi Rites.—Closely following the commencement of the Food Worship on the lower Mamba, a curious movement was introduced to the people of the village Manau, on the coast near the mouth of the Gira River. These people were formerly of Gadara and Bebewa on the Mamba. The movement was introduced by one of their chief men, a notorious sorcerer and a most plausible rogue, named Bia, who represented himself as the earthly agent of a Spirit calling itself Kekesi.

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The man Bia himself gave me an account of the origin of the movement, and I reproduce here his own words. "Early in November 1914 I and my friend Yavevi were returning to Manau from Buna. We slept at the point opposite Mitre Rock. During the night I was visited by the Spirit of a man named Boinumbai, who died a long time ago at Gauoro village. I was told by this Spirit that a very powerful Spirit named Kekesi watched over all the people from the Mitre Rock (Kekesi) and controlled their food supply. Kekesi was a friend of Jesu Kerisu (Jesus Christ), and was able to see all that happened. Kekesi was going to make some laws for the people, and if they obeyed them, he would look after their interests, but if they disobeyed them, he would injure their food supply. Boinumbai then departed. A few nights later Boinumbai's Spirit again visited me at Manau, and with it came the Spirit that Boinumbai introduced as Kekesi, the big chief of food and a strong Spirit, 'all the same as Jesu Kerisu and Government,' whom he told me to listen carefully to and to take notice of. Kekesi sat down and commenced making a gurgling sound in his throat, all the while bouncing violently and rapidly up and down, but keeping his sitting attitude. I was very frightened until Kekesi stopped doing this. But Boinumbai told me not to be frightened, as Kekesi was reciting the laws which he wished to be introduced by me to the people on his behalf. When Kekesi had finished, Boinumbai gave me this interpretation of Kekesi's speech:—'You, Bia, are to tell the people I am their chief, and they must obey me in all things. My wishes will be conveyed through you to the people from time to time. Disobedience will mean the loss of his food supply to the defaulter. The people are to hear and obey the Government. The people are to observe the moral code of the tribe. Food is to be properly cultivated, and no wastage is desired by me. Songs in my praise are to be offered frequently. All must take part in these songs, and enact them in the manner I prescribe. The songs and manner of offering them are: